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VINDICIÆ FIDEI
OR, A
DIALOGUE
BETWEEN A
MINISTER
AND HIS
PARISHIONER,
Upon the Modern
Arrian Controversy.

BEING A
Vindication of the Doctrine of the Ever
Blessed TRINITY.

By *DAVID HUMPHRETS*,
A Presbyter of the Church of England. ✓

— Profecto magna tentatio est, cum ille quem tu Prophetam,
quem Prophetarum Discipulum, quem Doctorem & adsertorem ve-
ritatis putes, quem summâ veneratione & amore complexus sis, is
subito & latenter noxios subinducal errores.

Vincent. Lirin. adversus Hæres. c. 15. p. 41.

Quis ante Sacrilegium Arrium Trinitatis unitatem discindere, quis
ante sceleratum Sabellinum Unitatis Trinitatem confundere ausus
est? c. 34. p. 109.

LONDON:

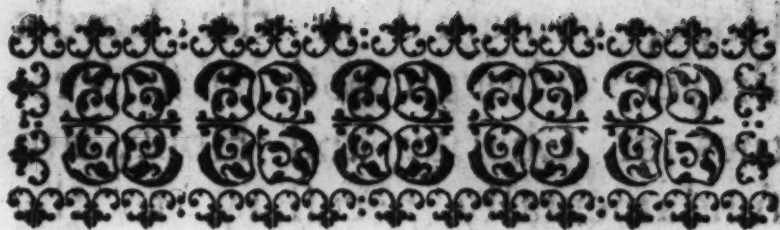
Printed for J. Roberts, near the Oxford-Arms in
Warwick-Lane, 1741. Price 6 d.

The seal of the City of New York, featuring a shield with a cross and four lions, surrounded by a wreath and the words "CITY OF NEW YORK".

BY GUY D. HOMPHERETS,
A Member of the Church of England.

The following is a list of the names of the persons who have been appointed to the various offices of the County of ... for the year 1900.

LOAN OFFICE
Lent to: Mr. J. B. Smith
Date: Jan 10, 1900



THE
PREFACE
TO THE
READER.

IF we would know the great Danger of *Heresy*, we must consider, that the Scriptures of the New Testament make an evident Distinction between Doctrines, some are Fundamental, others are not so. By fundamental Points of Faith, we understand not the necessary Duties of Charity, which are comprehended in the Decalogue, nor the necessary Acts of
A 2 Hope,

Jude 3.

1 Tim. 3.
15.

1 Pet. 2. 5.

Heb. 3. 5.

6.

1 Cor. 3.

11.

Eph. 2. 20.

Mat. 16.

18.

Heb. 6. 1.

Hope, contain'd in the Lord's Prayer, (though both these Vertues of Charity and Hope, are fundamentally necessary to the Salvation of Christians :) But we mean those Prime and Capital Doctrines of our Religion, which make up the Holy Catholick and Apostolic Faith, once for all deliver'd to the Saints. Which Faith is the same, which the Church received from the Apostles, the Apostles from Christ, Christ from God, as *Tertullian* speaks, that Faith which essentially constitutes a true Church, and a true Christian. In the New Testament, the Church of Christ is often call'd, *The spiritual House of God*: The Foundation of this House is either Real and Personal, or Dogmatical and Doctrinal. The Real Foundation is Christ; the Dogmatical are those grand and capital Doctrines, which make

make up our Faith in Christ,
 that is, that common Faith,<sup>Tit. 1. 4.
2 Pet. 1.</sup>
 which is alike precious in all, be-^{1.}
 ing one and the same in the High-
 est Apostle, and the meanest Be-
 liever; which the Apostle else-
 where calls the First Principles of
 the Oracles of God, and the Form<sup>Heb. 5.
12.</sup>
 of sound Words. These hold the
 Place of the common Foundation,<sup>2 Tim. 1.
13.</sup>
 in which all Christians must be
 grounded. The Materials laid
 upon this Foundation, whether
 they be sound or unsound, are
 nam'd by St. Paul Superstructi-<sup>1 Cor. 3.
12.</sup>
 ons; which are Conclusions ei-
 ther in Truth, or in Appear-
 ance deducible from those Princi-
 ples. Concerning all which Su-
 perstructures, the General Rule
 is, that the more near they are
 to the Foundation, of so much
 greater Importance be the Truths,
 and so much more dangerous be
 the Errors; and again, the far-
 ther

ther they are remov'd off, the less necessary doth the Knowledge of such Verities prove to be, and the swerving from the Truth less pernicious.

Now the Rule of Fundamental Articles of Faith is the Creed, which being clearly, but diffusely set down in the Scriptures, hath been afterwards summ'd up and contracted into that short Summary, which we now have it in. So that the common Creed of Christians is nothing else, but an Abridgment, and Contraction of the Holy Scriptures, which are a perfect Canon and Rule of Faith: And consequently it must be as Ancient as the Scriptures themselves, I mean as to Doctrine. It is therefore no Novel Upstart Thing, not a meer Castle in the Air, it is not built upon the Sands, but upon a Rock, the Certitude of Divine Revela-

Revelation. Here it is not permitted to the Capricious Wits of vain Men, to create to themselves a Form of Belief, and to vary that Form as Interest, Prejudice, and Ambition shall invite them. Christians have their fundamental Laws, without which their Society could not subsist, and therefore which every true Subject is bound to preserve inviolable.

These Laws contain'd in the Apostles Creed, are scripturally, and more at large expounded in those other two Forms of Faith; namely, *Nicene*, and *Athanasian*, which Expositions shew the Sense of the Universal Church of Christ, without having Recourse to particular Citations.

Opposite to the Apostles Creed, and its scriptural Expositions, is *Heresy*. The Word *αἵρεσις* (*Heresy*) signifies in general Chusing,

sing, which Chusing (because of the Object and Matter, it is employ'd about; namely, Matters of Faith and Revelation) is an adhering to an Opinion, contrary to the express Declaration of the Scriptures; namely, it is a Chusing that which is contrary to, and subversive of our Faith. And herein it differs from Schism, that Schism cuts off the outward Order and Discipline, whilst *Heresy* destroys the inward Being of the Church; namely, the fundamental Truths of Christianity. Now *Heresy* being a Subversion of the Faith; it is requisite in order to know its full Nature, that we consider, (*First*) That a full Revelation of the Truths we oppose be made, and that they be expressly laid down in Holy Scripture. For 'tis the opposing Matters reveal'd in the Scripture, that constitutes an *Heretick*,

retick, and not the sole resisting the Voice or Definitive Sentence of the Church, abstracted from the Scriptures. This I the rather speak, being 'tis usual among Men to call others *Hereticks* (as the *Donatists* of old, and some others who oppose us) when indeed their scandalous Imputations, are not grounded upon any express Word of God. *Secondly*, It must be animadverted, that every Thing fundamental, is not alike near to the Foundation, nor of equal Primeness in the Faith, among the Fundamentals of the Creed. Some are Radical and Primary, others like Branches issuing or descending from them; that Jesus Christ is the only Son of God by Eternal Generation, and is of one numerical Nature with the Father, is a most important, and fundamental Article of Faith. This, and the
B like

The Preface to

like radical Points of Faith, are so absolutely necessary to all Christians, for attaining the end of our Faith, that is, the Salvation of our Souls; that a Christian may lose himself, by a positive erring in them, or denying of them. *Thirdly*, 'Tis requisite, that the Church gives sufficient Proposition, Declaration, and Exposition of these Truths, reveal'd in the Scripture. For though the Church hath no Power to make any Article of Faith, or to add any Thing to it; yet 'tis her Duty to explain and declare the Truth according to Scripture, and from thence to draw all her Conclusions. *Fourthly*, 'Tis requir'd, that there be a Capacity or Ability of Wit and Reason to apprehend, that which is clearly reveal'd, and sufficiently propos'd. For want of this, not only Fools and Mad-men are excus'd,

cus'd, but those who are of weaker Capacity, or less Knowledge may be excus'd from believing those Things, which they cannot apprehend. But where there is no such Impediment, there he that opposeth is convinc'd of Error, and who is thus convinc'd is an *Heretick*: And *Heresy* is a work of the Flesh, which excludeth from Heaven. Gal. 5.
20, 21.

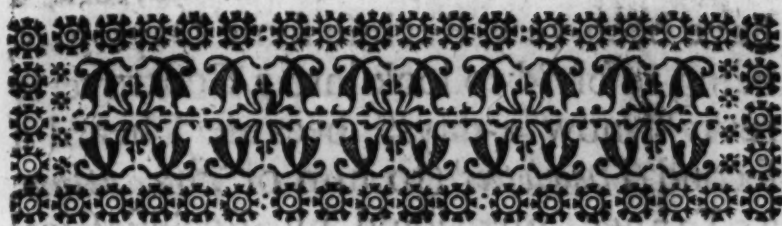
Upon this View of Things, I have written the ensuing Dialogue against our Modern *Arrians*, who deny the numerical Consubstantiality of the Father and the Son, or that the Son is one in Number and Essence with the Father. The Unity of the Godhead, or that God is One (I presume) none will deny, to be a fundamental Article of the Christian Faith; now this new Tenent (which vaunteth it self against this very Foundation of Christianity, as

Dagon

Dagon did against the Ark) divideth this Unity of the Godhead, and degradeth our Saviour into a sort of Inferior God: Men may call this only a Mode of Explication; but 'tis such a necessary Mode, that, if Christianity be true, endangers their Salvation.

Whether I have express'd myself so clearly and correspondently, and with that Accuracy in all Particulars, as I ought; I must leave others to judge: But (I hope) there is none, but will approve of my Design in general: What I chiefly aim at, is *Multum in parvo*; upon the Whole, I will say with the Poet,

---- *Fungar vice cotis, acutum
Reddere quæ ferrum valet, exors ipsa
secandi.*



A
DIALOGUE
 BETWIXT A
MINISTER
 AND HIS
PARISHIONER,
 Upon the Modern
Arian Controversy.

PART I.

Min.  **GOOD** Morrow to you,
 Neighbour, I have not
 **G** seen you these three or
 four Days, and therefore
 thought to have made you a Visit this
 Afternoon.

C

Par.

Par. To tell you the Truth, Sir, I have been very Recluse some Days past, being resolv'd to look into a Controversy reviv'd now a-days, because I heard a second *Theodotus* (to him of *Byzantium*, a Tanner, mention'd by Ecclesiastical Historians) hath set out a Book, or else some learned Man hath publish'd it under his Name. But I was the rather induc'd to examine this Matter, by reason Doctor *Whitby* has interpos'd in this Controversy. I have now read over his Answer to Doctor *Waterland*.

Min. And so have I.

Par. I am very glad of that, hoping to find some Satisfaction from you, as to some Points which I cannot resolve to my self. But before I enter upon these, I would desire the Favour of you, Sir, as to tell me what is the Difference between the old and modern *Arians*.

Min. As far as I can judge, the anti-ent *Arians* made our Saviour only a Creature, or a more excellent Sort of Creature, and so could in no wise brook and admit of the Words *εἰς* (Essence) and *ὁμοεἰς* (Consubstantiality); as *Epiphanius* and St. *Austin* tell us. But the *Arians*, of late, go one Step farther, and make Him an inferior God, allowing the Word *εἰς* (Essence) but then they divide it, and so assign three Essences,

fences, the two last being subordinate to the first. For the better understanding of this Matter, I think it very material, in the first Place, That there be given a just Explication of Terms which we meet with in this Controversy, because without this there cannot possibly be any decision.

Par. I shall very willingly hear you, Sir.

Min. The most obvious Terms that occur in the Subject Matter we treat of, are Essence, Hypostasis, Existence, Person. Essence is either created or uncreated. Uncreated Essence (for of this only we now speak) is the common Root of the Divine Nature, from which flow incommunicable Properties, if I may so call the Divine Attributes; as Rationality is the Root of the Human Nature, from which flows Risibility, and the like. Or to speak more short, uncreated Essence is the common Concourse of Divine Attributes. Hypostasis is the same as Substance; and this again (as 'tis us'd in this Controversy) is either Common or Particular. Common Substance is the same as Essence; Particular Substance is what we term Hypostasis. Existence is the extra Causality of a Thing, or the producing it into Act; or, which comes to the same Effect,

So the Platonists call it, The Root of the Deity.

So 'tis us'd both in the Nicene & Athanasian Creeds.

Effect, it is the actual Being of the Three Persons in the Divine Nature, the first Person being Self-existent, the other Two deriving their Existence from the first, who is therefore Supreme, as being the Cause. These two last Terms being joyn'd together, is what I state Person to be: It is an existent Substance; for all Beings are either Substances or Accidents, of which there are none in God. It remains that we enquire what is Substance? This is commonly defin'd to be that which subsists of it self, and is the Suppositum, or Substratum, to Properties, and the like. So that when I say, Person is an existent Substance, it is the same, as, if I say, a Being that subsists of it self. Or more fully thus: It is a Being Self-subsistent, Individual, Living, Understanding, Incommunicable, not Sustain'd in another, neither Part of another. Subsisting, by which is signify'd, That it is not an Accident, or any Quality, and Mode individual; not any general, but a particular One in Number, and therefore not to be divided. Living; no inanimate Thing, which hath no Life, as a Stone. Understanding; not a Thing which hath Sense only, as are brute Beasts, which are Creatures living and sensible, and therefore are no Persons. Incommunicable;
not

not the Divine Essence which is common to Three. Not sustain'd in another; not the Human Nature of Christ, which is personally sustain'd of the Word. Neither Part of another; not the Soul of Man, which though it be subsisting by it self, intelligent, and not sustain'd by another; yet it is no Person, because as long as it remains in the Body, it is part of Man. Hence appears the Difference between the Essence of God, and the Persons of the Divine Essence. By the Name of Essence is understood, that which God the eternal Father, and Son, and Holy Ghost, each of them are in themselves absolutely, and is common to the Three. By the Word Person is intended that which each of these Three are in particular: The Essence is Communicable; the Person Incommunicable. That is said to be Communicable which is common to more: That is said to be Incommunicable which is not in more, nor can be affirm'd of more. Man's Essence is Communicable, and Common to many Men, but the Essence of God is in general Common, not in particular and in Number. I mean, the Nature and Essence of all Men is in general One, but not One in Number; for every Man hath his Essence distinct from others, neither are all one Man,
but

but many Men. But the Divine Essence is Communicable in general, because the self-same Deity in Number, and that whole and intire, is common to the Three Persons, and therefore the Three Persons are that One God who created all Things, not Three Gods. I have been the more large in explaining these Terms, because (I think) the *Primum Mobile*, and main Hinge of this Controversy, does turn upon the right Notion of the Words, Essence and Person. Whether I have given a full and satisfactory Account of them, I must leave others to determine.

Par. I thank you, Sir, for your Pains; and perceive that there is but One God by Communication of Essence; or which is the same, the Father's giving Essence to the other Two Persons in the ever Glorious Godhead in Common with Himself.

Min. Yes, I do so, and aver farther, That this Communication is of whole Essence to Him that is begotten or proceedeth; yet so, that He who communicateth, doth retain the same, and that whole. The Reason hereof is, that the Essence of Man, as also of other Creatures, is finite and divisible, but the Essence of God the Creator is infinite and indivisible, and therefore the Deity
may,

may, being the same, and whole or Intire, be together both communicated and retain'd. They are one and the same Essence, Nature and Divinity, by this Community, of which we have no resemblance amongst created Beings: For a General is a certain Thing common to many Specials, and a General and Special to many Individuals; but yet so, that they are prædicated of those many plurally, not singularly; as that the Father and the Son (or this Father and Son) are two living Creatures, two Men. But we may not speak after this manner of God and the Divine Persons, as to say, The Father and the Son are two Gods, two Spirits, two Omnipotents, because there is but One God, One Spirit, One Omnipotent.

Par. But, Sir, is there not a difference between Generation, or Begetting, and Communication of Essence?

Min. Yes; Generation, or Begetting, is of Person, as the first Person begets the Existence of the second in a secret and mysterious Manner, whereby He is His Son, and then communicates the Divine Essence to Him in common with Himself.

Par. I find you cautiously distinguish betwixt Existence and Essence.

Min.

Min. I do so, and therefore say, that the Father is Supreme as to Existence and Causality, but not as to Essence, for thus the Three Persons are Co-equal.

Par. What shall we then say, as to Doctor *Whitby*, who, in his Reply to Doctor *Waterland*, speaks thus? — I dispute against *Consubstantiality* only, as 'tis asserted by all the Orthodox, to shew, and to establish the same numerical Essence to be common to three Persons, &c. And then he farther proceeds, and says, If there be a Communication of Essence, it must be of personal Essence.

Min. This learned Gentleman confounds Essence and Person together, as *Crellius* once did, who wrote a Book, intitled, *De uno Deo Patre*; which is nothing else but one continued Fallacy, viz. a jumbling of these two Terms together, and then dividing the Godhead: It is what Logicians call a Sophism, a *male conjunctis ad bene divisa*.

Par. I beg the Favour of you, Sir, as to explain his Terms Numerical and Specificical to me.

Min. Specificical, 'among created Beings, is that which is common to more Beings of distinct Rationalities and Essences, under the same Species or Rank; as for Instance, *Peter*, *Paul*, and *Thomas*, three distinct individual Essences. Amongst

Amongst the Divine Beings in the Godhead, it is common undivided Essence. By numerical Essence is meant the same Essence in Number; that it is one Essence, and no more.

Par. What does he mean by personal Essence?

Min. Personal Essence is the same as particular Essence; and is as much as if I say (with reference to the Dispute we are upon) a particular Universal, which is absurd; or, it is (in short) direct *Sabellianism*, for it makes but one Person in God, in that it mixes and confounds Essence and Person together, and so makes them but one.

Par. But the Doctor does not stop here, but divides the Divine Essence, or Godhead, and so sets up three distinct Essences, the first as Supreme, the others as Subordinate. I am oblig'd to you, Sir, for the Light which you give me into the Terms of this Controversy; for by having first the Definitions of Terms, I am enabled to examine into the Truth of what is disputed. With Submission then, I begin to argue against what the Doctor has advanced; as (first) the Communication of personal Essence. If the Father communicates his own particular Essence to the Son, it must be either in whole, or in part: If in whole,
D then

then either we must say, they are but one Person, or else the first Person, that communicates his own Distinct Essence, must destroy himself (which is down-right Blasphemy :) If in Part, there must be a Division or Diminution of Essence, which is absurd.

Min. But perhaps the Doctor may mean no more, than the Father's Communication of Essence to the other two Persons in the sacred Godhead in common with Himself.

Par. I am glad, Sir, to hear that you have so much Candour for such an eminent Person of your Order. But indeed, he says no such Thing, but disputes against Consubstantiality only, as it is asserted, by all the Orthodox, to shew, and to establish the same numerical Essence, to be common to the Three Persons. And this leads me to animadvert upon that notable Distinction, which he makes of specific and numerical Essence, allowing of the First, but discarding the Last. Against this famous Distinction of the Doctor's, I thus argue ; If there is only a specific Essence, common to the Three Persons (as we say), and if this be not numerically the same, (as Dr. *Whitby* asserts,) then there is as much Distinction betwixt the Three Persons in the most

most glorious Godhead, as there is betwixt three individual Men numerically distinct, as having three distinct Essences, but specifically One; and if so, there must be three distinct Gods, as much as *Peter*, *Paul*, and *John* are numerically distinct Men; but there is but one God.

Min. But do's not the Doctor seem to evade this Difficulty, by saying, that there is but one Supreme God, and making the Son, and the Holy Ghost, subordinate and inferior to the Supreme God. And to this Purpose, do's not he bring in a Cloud of Fathers in Confirmation of it?

Par. But this is to cut, not untie the Knot: Nay, 'tis to make the thing more difficult, and fuller of Absurdity. For did not the *Heathens* make one Supreme *Jupiter*, whom they call'd *Optimus*, *Maximus*, and their other Gods subordinate and inferior to this Supreme? I conclude then, that the Doctor would reduce us into *Pagan* Idolatry. As to what Dust he raises upon the Fathers; I must leave him like a Man in *Nubibus*, envelop'd in his own Clouds, acknowledging my self not to be so conversant in those ancient Writings as the Doctor is, At least I must leave him to grapple with

Doctor *Waterland*, who is as well vers'd in that Piece of Antiquity as himself, as far as I can judge. And, Sir, as to the clogging of Pages with the Quotations of Fathers, it oftentimes carries more Artifice in it, than real Truth: It is not uneasy, for subtil Wits to make the Fathers of the Church speak what they never design'd, or what indeed they never spoke.

Min. As to what you say of Dr. *Whitby's* establishing one Supreme God, and then the Son, and the Holy Ghost being subordinate to Him; I think what you charge him with, is very just, it being no more than what *Pagans* have asserted. And as I recollect, the Doctor has observ'd very well, that the *Heathens*, *Arrians*, and *Socinians* agree
Gal. 4. 8. in their Notions of this Matter. This he shews in this Specimen:

<i>Sociniani.</i>	<i>Ethnici.</i>
<i>Qui Divinitatem habet ab illo uno Deo acceptam.</i>	<i>Dii minores ab u- no illo facti & subli- mitè collocati.</i>
<i>Crell.</i>	<i>Apud. Aug. de Ci- vitate Dei, Lib. 6. c. 1.</i>

But I leave the Doctor to defend him-
self. *Par.*

Par. I don't doubt but he will, for he has a very luxuriant Pen, and is addicted to Writing, which is indeed, *Scabies Ecclesiae*, a Disease proceeding from an ill affected Temper of Mind. But if you please, Sir, we will proceed.

Min. As you please.

Par. If there be three distinct Essences in the Godhead, there must be three Infinities. But there cannot be three Infinities, for this is an utter Contradiction.

Min. Our Modern *Arrians* mean three Existences, or Subsistences, instead of Essences: They confound Essence and Person together, and then divide it. If they would but distinguish between Essence and Existence, they might easily solve all those Difficulties, with which they perplex themselves, and others. And as the *Arrians* on the one side, join Essence and Person together, and then separate and divide Essence; on the other Hand, the *Sabellians* unite these two Terms, so as to make one Person, and the other two Persons in the Godhead to be only Modes. For, as the Judicious *Dupin* observes, *Tertullian* the first *Latin* Father, who flourish'd in or about the beginning of the second Century, wrote against two Heretics,

netics, the one nam'd *Hermogenes*, and the other *Praxeas*. The latter of which, was the first that durst maintain, that the Eternal Father and the Son were not distinct; that it was the Father that was incarnated, born of a Virgin, and suffer'd on the Cross. This was afterwards renew'd, in the beginning of the third Century, by *Noëtus* an *Asiatic* of *Ephesus* or *Smirna*; who taught, that the Father was not different from the Son, that there was but one Person in God, who sometimes took the name of Father, and sometimes that of Son, who was born of a Virgin, and suffer'd on a Cross. *Sabellius* is call'd the Disciple of *Noëtus*, because he taught the same Error, about the middle of the same Century. His Error was laid before *Dennis* of *Alexandria*, who compos'd a Work in Confutation of it. He did not own, that there were three distinct, and really subsisting Persons, but consider'd them as three Names or Vertues. This Heresy subsisted a long while in the *East*, but gain'd but a little Ground in the *West*, where those who maintain'd it, went most commonly under the Name of *Patri-passians*.

Par. By this Account, Sir, I find that the Error of *Sabellius* lay in this, that he did not use the Term of Sub-
 stence

flence in the naming the three Persons, in the ever glorious Godhead; but that he made them only Names or Vertues, that is, only Notional Things.

Min. You conceive aright. And what I have said last, gives me but too just Reason to except against what Dr. South has advanc'd in this Matter. He likewise unites Essence and Person, under the Name of Substance, and then uses it for separate Essence: And he argues thus. If the three Persons be divided, it must be either from distinct Substance, or some Accidents, or some Mode of Being, seeing no fourth Thing can be assign'd. But it cannot be from any distinct Substance, (he means separate Essence) for that would make a manifest Composition in the Divine Nature, nor yet from any Accident, for that would make a worse Composition, and therefore it follows, that this Distinction must unavoidably proceed, from one or more distinct Modes of Being. Thus do's he make Person, to be only a Mode. And this he avers, to be the common, current, generally received Doctrine of the Church, concerning the Trinity. For Councils and Fathers hold it, the Schoolmen teach it, the Confessions of Churches declare it, and all Divines, both *Papist* and *Protestant*,

South's Animadversions on Dr. Sherlock, c. 8. p. 240, 241.

So most of the Schoolmen.

stant, in their several Bodies of Divinity wrote by them, do assert it. The Doctor indeed is too positive in his Assertion, to be vindicated in it: I have now shewn you the two main Rocks, that are to be avoided in this Controversy, the *Scylla* of *Sabellianism* on the one Hand, the *Charybdis* of *Tritheism*, or *Arrianism* on the other.

Par. I am obliged to you, Sir: But with Submission what is your Opinion of those *Anti-Nicene* Fathers, whom Dr. *Whitby* heaps together, bringing several Quotations from them, as if they taught, that God the Father was the Supreme God, and that the other two Persons are subordinate and inferior Essences, or at least, that they are created Beings?

Min. I really think, that the *Anti-Nicene* Fathers, did not speak so guarded and warily, as they did after the *Nicene* Council in the Fourth and Fifth Centuries, when these Terms Essence, Substance, Hypostasis, and Person, were fix'd as to their true Significancy, but they us'd these Words promiscuously, and with less Caution in their Writings. But then after they were awaken'd by the *Arrian* Opposition, they express'd themselves more cautelously, and made use of these Terms, according to their general Fixation, and as the Judicious *Du-*
pin

pin observes, they scrupled at the Word *Hypostasis*, least by three *Hypostases* they should make three distinct Substances in common, but then they understood by it, only three Subsistences. Nay, so great Good did arise from this Bone of Contention, I mean the *Arrian* Controversy, that as the same Author observes, thereby in the Fourth and Fifth Centuries, the Orthodox Fathers became eminent for Piety, admirable for Wisdom, and ardently Zealous for the Truth. But what then, shall Men, because the Fathers of the Church have us'd these Terms more at large, from thence draw infallible Consequences; and cloud and disguise the Truth, by the vast Amassments of Citations, which amuse the Reader, and are alledg'd only to varnish and colour over Error? Indeed Men of Temper and Judgment might easily reconcile the Fathers, if they pleas'd; but then how should they shew their Learning, and plume themselves in their Pride? I suppose again, that the Fathers of the Church might make a Subordination, as to personal Existence and Causality, (as indeed, who denies it?) But none as to Essence, common to the three Persons. I say, as to Personal Existence; for thus the Father, *quatenus* a Father and Cause is

Mat. 19.
17.

John 14.
23.

John 17.
11.

Supreme or above the Son, *quatenus* a Son, or a Person caused : But then there are no Degrees of Superiority or Inferiority with Reference to the Divine Essence, in common to the Three. So the Son says, *Why callest thou me Good, there is none Good, but One, that is, God, that is, as to Existence and Causality not as to Essence,*) the Son deriving his Subsistence from the Father, who is the Fountain of the Deity. So again, He says in another Place, *My Father is greater than I* : That is again, as to Causality and Personal Existence, not as to Essence, for thus they are one; and therefore, He says again, *That He and his Father are One (unum sunt)* are one in Essence. No, say the *Arrians*; the Faithful are one with God, not in Essence, but in Consent of Wills. But the Father and the Son are in such sort One, as the Faithful are one with God. *Father, keep them, that they may be one, as we are one.* Therefore the Son is One with the Father in Conjunction of Wills only, and not in Unity of Essence. To this I answer, there is more in the Conclusion, than in the Premises. For the exclusive Particle (*only*) which is inserted in the Conclusion, is not in the Minor Proposition. Wherefore of a Minor, which is but particular, an universal

versal Conclusion is ill inferr'd after this manner. There is a certain Unity between the Father and the Son, such as is between God and the Faithful; therefore all Unity, which is betwixt them is such. Wherefore we say, that the Faithful are one with God, and among themselves in Will only, or Conformity and Conjunction of Minds. The Father and the Son are One both in Will, and furthermore in Unity of ^{John 10.} Essence. *I and the Father are One.* ^{30.} *I* ^{14.} *am in the Father, and the Father is in* ^{10.} *me.* Who is the engrav'd Form of his ^{Heb. 1.} Father's Substance. The three Persons ^{3.} are equally the supreme God in respect of Essence.

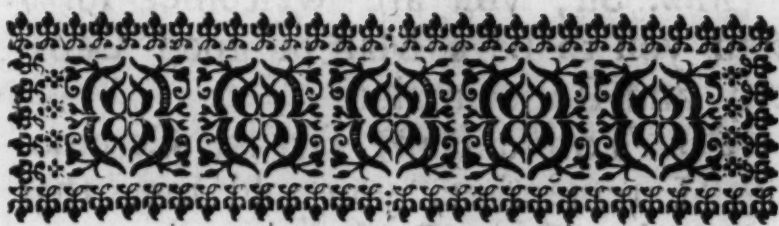
Par. I thank you, Sir, for this short Conference; I shall with due Respect remember what you have told me.

Min. And withal, I would have you bear in Mind, that 'tis only Men's unjustifiable Curiosity, that prompts them to fathom into these mysterious Points. For not being content with knowing the $\delta\pi$, or that Things, are so, they must look farther into the $\delta\iota\sigma\pi$, or the manner how Things are, which I am very well assur'd, we shall never attain to, on this side Mortality. My Advice therefore, is this, that we acquiesce in God's Revelations, or that we

abide by what God has reveal'd, only, because He has reveal'd it; which carries more Truth in it, than any Mathematical Proposition.

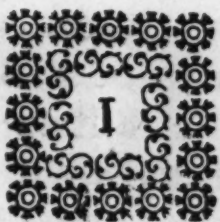
Par. I shall obey your good Admonition, Sir: Only I beg leave to end with this Remark, that Men of Learning are not always Men of Sincerity.





A
 DIALOGUE
 BETWIXT A
 MINISTER
 AND HIS
 PARISHIONER,
 Upon the Modern
Arian Controversy.

PART II.

Par.  WAS so well pleas'd
 with our last Conference, Sir, that I am
 so bold as to wait up-
 on you a second Time
 upon the same Subject.

Min.

A DIALOGUE *betwixt a*

Min. Sir, you are welcome, for I find you to be a Man of good Capacity and Ratiocination.

Par. To avoid any farther Ceremony, I remember, you told me, that upon the Term Person, lay the main stress of this *Arrian* Controversy.

Min. I did so, and that with good Reason; some make it to be only a Mode, and so directly lead us to be Unitarians. Others assign it to be Personal Essence, others call it existent Essence, others *Rationale Suppositum*, unaptly connecting Things, which ought to be consider'd disjunctively and separately. Others taking no notice of the Word Person, make three distinct uncreated Essences in the Godhead, and so Equal, but that the Son is inferior to the Father, with Relation only to his Human Nature. But still this makes three Gods; and as to the Inferiority of the Son to the Father, with Reference to his Human Capacity, this our Adversaries at present allow; so that this do's not reach the Question, as it is canvass'd of late. I define Person to be a Being that subsists of it self, or as Bishop Bull says, a single Being subsisting by it self, in Things intelligent, is the same Thing as Person. But not to dwell any longer upon this, I think proper to shew how the

We have more need to find fault with Moderns than Ancients.

Def. Sect. 9. p. 11.

the three Subsistences of the ever blessed Godhead are distinguish'd.

Par. I am very content, Sir, to hear you.

Min. God the Father, or Fountain of the Deity, produc'd two other Subsistences from all Eternity, in an ineffable and inscrutable Manner, without any Diminution of his own personal Subsistence, or of Essence in common. This, the Fathers of the Church have illustrated, by Light proceeding from the Sun, without Division or Separation from it, or as Fire is kindled from Fire without the Diminution of the Fire that kindles it, or as *ἑνὸς Θεοῦ Θεός*, one Torch is lighted from another. Hence the Son is styl'd *the Brightness of his Glory*, and *the express Image or Draught of his Person*. The first-Born of every Creature, as being Lord of all Things. Accordingly the *Nicene Council* styles Him most admirably, Light of Light. For nothing do's more aptly express this Mystery than Light, because as the Sun and Light are together in Nature, so are the Father, and the Son, in the Eternal Godhead; and if the Father was from all Eternity, so must the Son. These three Subsistences are one God; inasmuch as the Father communicated the Divine Essence to the Son, and the Holy

The Anti-Nicene Fathers say created, and this has made the Difference of late. They meant it, as to Existence, not Essence.

Heb. 1. 3.

Phil. 1. 15.

Holy Ghost in common with Himself. To the Son, He communicated essential Wisdom with Himself, to the Holy Ghost essential Goodness and Power. Hence the Son is call'd the *λογος*, or Wisdom of the Father; the Holy Ghost the *Δυναμις*, or Power of God. Now this essential Wisdom and Power, are one God. In order to prove this, I suppose, that, *Quicquid est in Deo est Deus ipse*, and *nulla sunt in Deo accidentia*. Hence the Wisdom and Power of God is Identically God. If then the Son, and the Holy Ghost partake of essential Wisdom and Power with the Father, they must be one and the same supreme God. I therefore conclude, they are not distinct as to Essence in common. How are they then distinguish'd? After this manner. *First*, From the order of Personal Existence. The Father is Self-Existent, and is the Fountain of the Divinity, because Personal Existence is given to Him of none, but He giveth it to the Son and Holy Ghost, so that they exist from the Father, as the Cause. *Secondly*, They are distinguish'd by different Relative Modes: And these arise from different internal Operations, in all Relations there are these three Things, the *Terminus à quo*, and the *Terminus ad quem*, and the Foundation. The

The *terminus à quo* is Paternity, the *terminus ad quem* is Filiation, and the fundamental Act is Generation. In like manner, from the fundamental Acts of an eternal interior Generation, and Procession, are produc'd the two different Subsistences of the Son, and the Holy Ghost. This eternal Generation is most mysterious and unexplicable, and hath relation unto Person; for the Father begot not the Essence, but the Person. *Episcopus* denies the eternal Generation of the Son: To this purpose, he deposes four Ways, whereby our Saviour is call'd in Holy Scripture, the Son of God. The first is, because as He was Man, He was conceiv'd by the Holy Ghost. And to this end he cites *Luke 1. 35.* *The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.* To this 'tis reply'd, that though Christ as He is Man is call'd the Son of God, by reason of his Conception by the Holy Ghost, yet He is not there said to be the only Son of God. *Unicus sive Unigenitus.* But says *Episcopus*, this *ἑξοχή* Excellency, namely, of being form'd in the Womb of the Virgin by the Divine Power, is proper alone to Jesu Christ as Man,

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and

and never was the like attributed to any other, or will be. To this 'tis retorted, that this is not true. For was not the first Man *Adam* form'd by the Power of God, without a Father or Mother. Is not he therefore call'd expressly, *The Son of God*, Luke 3. 38. Therefore the Excellency of Jesus Christ, by which He is call'd the only, or only begotten Son, do's not consist in this, that His Flesh was made by the Divine Power, without a Father in the Womb of the Virgin. Nay, upon this Account, the first *Adam* will be in some sort Superior to the Second, since he was made by God, both without a Father and Mother, our Saviour only without a Father. The second Way, whereby Jesus Christ is call'd in Holy Scripture, *The Son of God*, says he, is upon Account of his Office, which was given Him by the Father by special Mandate, *John* 10. 35, 36. To this 'tis answer'd, that Christ cannot properly be said upon this Account to be begotten of the Father, much less his only begotten Son. For he that is a Son after this manner, is so by Grace and Favour only, not by Nature. And then Christ had many Brethren in this Respect, namely, as many as were anointed by God, to be Kings and Prophets in the Old Testament, or were
sent

sent by some special Commission by God to his People the *Jews*. In this kind of Sonship, Christ might be said to be the Principal, and most Excellent Son of God, but not his only begotten Son. A third Way, whereby *Episcopus* says, that Christ is call'd, *The Son of God*, in Holy Scripture, is this: Because being rais'd up by God the Father from the Dead, He is the Son; according as it is written in the Second Psalm, *Thou art my Son, this Day have I begotten Thee*. This is quoted, *Acts* 13. 32, 33. To this the Answer given is, that Christ cannot be said to be the only begotten Son of God upon this Account, because in this Sense, all pious Persons who rise again to Life, are styl'd *the Sons of God*, as being *Sons of the Resurrection*. 'Tis true indeed, Christ is call'd *Primogenitus*, the first begotten, by reason of his Resurrection, because He return'd from Death to Life, the first of all others, never to die again. Moreover, in those Passages, in which occurs the Word *μονογενής* attributed to Christ, God the Father is said to have sent his only begotten Son into the World. Therefore He was the only begotten Son of God, when He came first into the World, and not when He departed from it, and so arose from the Dead.

Dead. The fourth and last Way, whereby *Episcopius* would have Christ to be call'd the Son of God, in Holy Scripture, is this, because Jesus Christ being

Heb. 1. 2. risen from the Dead, *is appointed Heir of all Things*. To this 'tis reply'd, that Christ cannot properly be said to be the Son of God upon this Account, much less his only Son. For an Heir is not necessarily the true and natural, much less his only begotten Son, whose Heir he is. For a near Kinsman or Stranger, may be adopted to be an Heir. And (as we have hinted before) our Lord was the only begotten Son of God, when He was first sent into this World by his Father; therefore He was not at last made the only begotten Son of God, when risen from the Dead, and so made Heir and Lord of all. To recapitulate what has been said. If then our Saviour is not the Son of God as conceiv'd by the Holy Ghost, nor upon Account of his Office, nor as risen from the Dead, nor as Heir of all Things; it remains, that He is the only Son of God, in some other, and far more excellent Way of Son-ship, *viz.* By Eternal Generation, by which He existed before the Foundation of the World, as a Person, and was God of God, by Communication of Essence, in common with the Father.

But

But not to make any farther Digression; the three Subsistences in the most glorious Godhead, are again distinguish'd by the external Works of Creation, Redemption, and Sanctification; not but that there is a Concurrence of the Deity in these external Acts, according to that known Rule, *Opera Trinitatis quo ad extra sunt indivisa*, but they are attributed to each Person, *eminentiori modo* for Distinction sake. For ^{Bp Bull.} there is a *περιχώρησις*, a Pervading, Permeation, and Intertexture of these three Persons in one another, in the Divine Nature, so that what one do's, all do. ^{They are not like three Men separated from each other.} So first as to the Creation of the World, this is principally ascrib'd to God the Father, with whom concurr'd the Son, and the Holy Ghost in a Way of Subordination. Before this Act of Creation, there was a *προβολή ἢ ἀπόρροια*, a Projection or Efflux of the Son from the Father, (as the Primitive Fathers speak) ^{Vid. Whitby and Bp. Bull.} which made him *λόγος προερχόμενος ἢ προελθών*, a Word emitted, or coming forth from the Father. But yet He came not so forth from Him, as to be separated from Him. He was *λόγος ἐν διαθετός*, an internal Word from Eternity; He was *λόγος ἔξ ἑαυτοῦ ἑαμένος*, a Word emitted before all Things. Now because God the Father created the World,

World, with the Concurrence of the Son, and the Holy Ghost; hence we read, of a Trinity in the first Chapter of Genesis, as, *In the beginning God created the Heaven and the Earth*, ver. 1. *And the Spirit of God mov'd upon the Face of the Waters.* The Spirit of God mov'd upon, actuated, and form'd Beings, into their particular Species. But more particularly with Reference to the Creation of Man. The Blessed Trinity held, as it were, a Consultation:

John 1. 1. *Let us make Man.* Hence it is, that St. John speaks, *In the beginning was the Word, and the Word was God. All things were made by him; and without Him was not any Thing made that was made. Who*

Col. 1. 15, 16, 17. *is the Image of the invisible God, the First-born of every Creature. For by Him were all Things created, that are in Heaven, and that are in Earth, Visible or Invisible, whether they be Thrones or Dominions, or Principalities, or Powers, all Things were created by Him, and for Him, and He is before all Things, and by Him all Things consist.* The Image of the invisible God; that is, as Dr. Whitby expounds it, in his Creation of the World, for therein were manifested the incommunicable Attributes of the Divine Nature with the Father. The First-born of every Creature; that is,

as

as the same learned Person interprets it, Lord and Heir of all Things, inas-
much as these are Synonymous Terms
— Lord by Creation. And again,
the Apostle speaking of Christ, says,
Thou, Lord, in the beginning hast laid Heb. i.
the Foundation of the Earth, and the Hea- 10, 11, 12.
vens are the Works of thy Hands; they
shall perish, but thou remainest, and they
shall wax Old, as doth a Garment, and
as a Vesture shalt thou fold them up, and
they shall be chang'd, but thou art the
same, and thy Years shall not fail. From
which Passages it appears, that Jesus
Christ, the second Subsistence as to
Person, and the Wisdom of God as to
Essence, had an Existence before all
Things that were created, and they
cannot in any Sense be interpreted to
signifie the Reformation of the World,
or New Creation of it by Jesus Christ,
as Dr. *Whitby* says. Nor is this the
Voice of Scripture alone, but also of
the greatest Lights of the *Gentile* World,
who all agreed in that of *Plato*, that
the λόγος, or the Wisdom of God as to
Essence, was the αἰτία, the Cause, the
τὸ ποιεῖν, the Efficient of the World, in-
somuch that the Primitive Fathers plead-
ed this in favour of the Christian Do-
ctrine, that even in their common Lan-
guage the λόγος was Δημιουργος, the Ma-
ker

ker of the World. *Secondly*, The Act of Redemption is in a more peculiar manner ascrib'd to God the Son, the second Subsistence in the most Blessed Trinity. After the Creation of the World, He appear'd, in a less visible Way to the Prophets under the Old Testament, but in the Redemption of it, He eman'd and shone forth in the most open and declarative Manner, and assum'd Human Nature, which is indeed a Mystery above the flight of created Understandings. *Thirdly*, As to the Act of Sanctification, this is peculiarly assign'd to the third Subsistence in the adorable Trinity. His common Office is to regenerate and renew our corrupted Nature, by his sanctifying Gifts and Influences, and to comfort us under all the Afflictions, with which God in his Infinite Wisdom, is pleas'd to try our Constancy, Faith, and Integrity. It remains now, that we shew the Difference of these two last Acts; which is evident from the diversities of Properties, whereby the real Differences of all other Things are known. The Property of Redemption is to justify our Persons by the Blood of God, and thereby to admit us into a Covenant State, or State of Favour with God: Whilst that of Sanctification is

to make us Holy by the Influences of Divine Grace under that State. Justification is a Law Term, and signifies no more than to acquit or absolve from Guilt. Now a Judge may acquit a guilty Criminal, and pardon him; but yet he cannot make him Good, and change his Heart; which proves, that these are two different Acts, by which the Son and the Holy Ghost are distinguish'd. Thus according to St. Jerom, *Mysterium Trinitatis est salus Hominum.*

Par. I thank you, Sir, for this long Discourse. But what do you say, as to the *Athanasian* Creed, which has been vilify'd, and scurrilously treated by our Modern *Arrians*?

Min. This Creed has by many been attributed to St. *Athanasius*, because *Marcellus* and He are said to have left Forms of their Faith, with *Julius* Bishop of Rome, and that *Athanasius* gave in this Creed, as his Confession. But it is manifest, that *Athanasius* was not the Author of it, because it do's not appear to have been known to any, till the sixth Century. But however, 'tis very Ancient: For some Passages out of it, are quoted in the Council of *Toledo*, held A. D. 633. It is an excellent Epitome of the Doctrine establish'd, by the four first General

A DIALOGUE *betwixt a*
Councils concerning the Holy Trinity.

Par. I would beg the Favour of you, to explain that Part of it, so far as it concerns the Subject we are upon.

Min. The Creed says thus ; the Catholic Faith is this, that we worship one God (in Essence) in a Trinity (of Subsistences) and a Trinity (of Subsistences) in Unity (of Essence). Neither confounding the Persons (making them only one Subsistence, under a different Mode or Consideration), nor dividing the common Substance or Essence, and so making them three Gods. For there is one Person (Subsistence) of the Father, and another of the Son, and another of the Holy Ghost; that is, they have each of them their peculiar Subsistence. But the Godhead (Essence) of the Father, of the Son, and of the Holy Ghost is all one, having all, in this Respect, the same equal Glory, and eternal Majesty. Such as the Father is (as to Essence) such is the Son, and such is the Holy Ghost. The Father uncreate (as to Existence and Essence), the Son uncreate (as to Essence) the Holy Ghost uncreate (as to Essence). They have the same essential Attributes of Incomprehensibility, Eternity, and Om-

Omnipotence. And yet they are not three different, uncreated, incomprehensible, and eternal Essences, but one. The Father is made of none, neither created nor begotten; that is, the first Subsistence in the Godhead is Self-existent, having his Existence from none, not created as Men and Angels, nor begotten like the Son. The Son is of the Father alone, not made, nor created, but begotten. The Son receives his Existence from the Father, not made as a Creature, but from all Eternity in an unexplicable Manner, deriv'd from the Father (with Reference to his Existence) who is the Fountain of the Deity: Which Origination, in Scripture Language, is call'd Begetting. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but Proceeding. The Holy Ghost derives his Subsistence both from the Father and the Son, which in Holy Scripture, is call'd going out, or proceeding. So that one of these Persons only is Father, one only is Son, and another only is Holy Ghost, none of the Personal Attributes being communicable to the other Two. And in this Trinity, none is afore or after other, none is greater or less than another (as to Essence).

Par. With Submission, Sir, I would beg the Favour of you, to give me your Arguments against the Modern *Arrians*.

Min. I can give you no better, than what the Reverend Dr. *Whitby* has already produc'd in a learned Tract against the *Arrians*. The Absurdity of our new *Arrian* Tenent appears (*First*,) In that it is diametrically opposite to Holy Scripture, which gives the great Name *Jehovah*, which is peculiar to God only, to our Saviour. This the Doctor has very well prov'd. And therefore our Lord must be numerically, and in the same Degree of Essence, the same with the Father. *Secondly*, The Holy Oracles of God ascribe to our Saviour, the Divine incommunicable Attributes, which cannot be apply'd to any, but the Father alone, and which flow from the Divine Essence, which is One: For if it was more than One, there must be Three Gods, which is absurd. Such are the Attributes of Omnipresence, Eternity, Immutability, Omniscience, Omnipotence, and the like. All which are irrefragable Proofs, that the Son is of the same numerical Nature with the Father: To say, that there are two Omnipresents, two Eternals, two Omniscients, two Omnipotents,

John 14.

13.

Mat. 18.

20.

— 28. 20.

Heb. 1.

1st, 12.

John 21.

17.

— 2. 25.

Phil. 3.

21.

tents, is the same, as to say, two Infinites, which is a Contradiction in the very Terms; and therefore, the Divine Nature must be numerically One. *Thirdly*, To say, that there are three Essences, is to make a Plurality of Gods, which is Idolatry. *Fourthly*, Our Saviour is to be worshipp'd and ador'd by us: That they Honour me, as they Honour the Father. Now the Reasons, why He is to be worshipp'd by us, are, because He is Omniscient, that is, knows the Hearts of Men, and next is Omnipotent, able to relieve our Wants. Were He not the same God in number with the Father, to give Worship to Him, would be Idolatry, which is nothing else, but the giving that Honour due to Him as Supreme, to something inferiour to Him. And is not this what we charge the Church of Rome with, in their worshipping of Angels? *Fifthly*, This Doctrine will give an unanswerable Argument to the Jews against the Christian Religion. For 'tis often inculcated in their Law, as a Preservative from Idolatry, that God is One; as *Deut. 6. 4. Hear O Israel, the Lord our God is one Lord.* This is often repeated, namely, *That there is no other* Deut. 4 *God besides Him.* If therefore it be 35, 39. admitted, that there is an inferior God,

to one God as Supreme, the Jews may truly object, that they cannot allow of this New God, without a manifest Contradiction to their Law, which establishes but one God, and none other besides Him: These, and many others are the Learned Doctor's Efforts against *Arrianism*.

Par. How then comes it to pass, that this Gentleman so often, and so manifestly contradicts, and makes a Remonstrance against Himself in his Writings?

Min. I am inclin'd to believe, that it proceeds from his Writing too much: For a Man had need have a very rare Judgment, and great Solidity not to blunder, when he makes so many Compositions. For if he is but of a weak Penetration, and of the same Opinion with the last Author he at any time reads, if he is unconstant, wavering, and unsettled, 'tis no wonder, that *Stat contraque sibi dicit sua Pagina*. I shall only recommend to you, the Thoughts of a most Primitive and Apostolical Prelate upon this Subject, publish'd to the World. He has spoken as fully, and as piously as any Man can do. O Heart-amazing, Thought-devouring, unconceivable Mystery! That the Being of all Beings is but One in Essence, yet three in Subsistence, but one Nature,

Bp. Beveridge.

ture, yet three Persons; and that those three Persons in that one Nature, though absolutely distinct from one another, are yet, but the same God. And I believe, these three Persons in this one Nature, are indeed to one another, as they are express'd to be to us; that the one is really a Father to the other, that the other is really a Son to Him, and the third the Product of both; and yet, that there is neither First, Second, nor Third, amongst them, either in Time or Nature. So that He that begat, was not at all before Him that was begotten, nor He that proceeded from them both, any whit after either of them. And therefore, that God is not term'd Father, Son, and Holy Ghost; as if the Divine Nature of the One, should beget the Divine Nature of the Second, or the Divine Nature of the First and Second, should issue forth the Divine Nature of the Third; for then there would be three Divine Natures, and so three Gods, essentially distinct from each other: By this means also, only the Father would be truly God, because He only would be essentially of, and from Himself, and the other two from Him: But what I think myself oblig'd to believe is, that it was
not

not the Divine Nature, but the Divine Person of the Father, which did from Eternity beget the Divine Person of the Son, and from the Divine Persons of the Father and of the Son did from Eternity proceed the Divine Person of the Holy Ghost, and so one, not being before the other, in Time or Nature; as they are from Eternity three perfectly distinct Persons, so they are but One Co-essential God. But dive not, O my Soul, too deep into this bottomless Ocean, this Abyss of Mysteries! 'Tis the Holy of Holies, presume not to enter into it, but let this suffice thee, that He who best knows Himself, hath avouch'd it of Himself, and therefore thou ought'st to believe it. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And again, There are three that bear Record in Heaven, The Father, the Word, and the Holy Ghost, and these three are One.

Mat. 28.
19.

1 John 5.
7.



